

8 May 2009, PM, evening

Good afternoon or good evening. I'm not going to go over them one by one on how to meditate on the precious human rebirth. To realize how each freedom and richness or endowment is so precious, most amazing, the value, how precious is each one, wow, limitless skies, the highest, most precious, among external material things the highest one is the wish-granting jewel, but compared to skies of them cannot compare the precious human rebirth with 8 freedoms and 10 endowments, the most amazing, if you have the realization of this, can you imagine? 24 hours is just enjoyment, amazing, happiness in the heart, incredible joy what to do with this life. You want to do only the most beneficial thing in this life, not only for you, your own happiness is nothing, but to other sentient beings. The Kadampa geshe has an expression, leave immediately the I and take immediately others. It is good to know. All the sufferings come from the I, all the happiness, even the comfort in a dream, every single good thing comes from others up to enlightenment. Others means from every sentient being, not talking from numberless sentient beings but not from one single sentient being, it comes from every single sentient being, ant, worms, the rain worms that come out in the rain, every single maggot, every single sentient being, everything up to enlightenment comes from them. Most beneficial thing you can do for numberless sentient beings. That is the most amazing thing.

Since I spoke about that, the three great meanings of life, what can be achieved. Let go of this life means, when I say this life I don't know how you understand, you may understand it in a different way, it means the attachment clinging, grasping to the pleasures of this life, reputation, four desirable objects, reputation, power, praise, receiving material things, the happiness of this life. The attachment grasping to them. What was I saying? Without grasping to that, letting it go. Then seeking the happiness of future life, the method for that is refuge and protecting karma, renouncing samsara which is the nature of suffering, let go of that, then look for the goal of ultimate happiness, liberation from samsara, for the success of that the three higher trainings. Let go of the I, self-cherishing thought, and cherish other sentient beings from whom we receive every single collection of goodness including enlightenment, and then the goal is to achieve enlightenment for them, so bodhichitta and the bodhisattva conduct. The three great meanings, happiness of future lives, liberation from samsara, highest enlightenment.

The ordinary capable being is the same attitude as the lower realms beings, even the tiniest insect and large mountain animals, dinosaurs, or large ocean animals, whales, or smallest can only see under microscope have same, exactly same, seeking happiness of this life as I mentioned before, attachment seeking this life's happiness, the goal. So living the life, doing the work for that. Including doing meditation, praying, religious actions, doing prayer, meditation, like Dromtonpa said, told the person that it is good you are reading text but better to practice Dharma, good to circumambulate but better to practice Dharma, good to meditate but better to practice Dharma, only at the end he asked what you mean by practicing Dharma and he said it is to let go of this life. We have to understand what this means. The whole world problem, individual person problem, global problems, family problems, come from attachment looking for power and so forth, the happiness of this life. So ourselves, one person's life, all the problems comes from the root, attachment clinging to the happiness of this life. Including all the painful relationship problems and many other problems come from that, attachment. It is extremely clear, your own life story is clear, it is commentary to realize the shortcomings of attachment, the eight worldly dharmas, all this pain you are going through, unbelievable so many times in the life. That what Buddhism says to let go of that, that is the basic problem for young people, middle aged, and old, all come from that. The grasping just wanting the happiness of this life, living life for that. That motivation is non-virtue, pure non-virtue, so every single action, meditation, prayer, all with that motivation, this life happiness, becomes non-virtue, negative karma. This one is the first thing, very first dharma to understand, to wake up to. Very first thing. Even in monastery you learn debate, deep subject on the

path, memorize 1000s of texts, so many thousands of texts, root texts and commentaries and debate, maybe expert in debate, so very, but the very beginning of Dharma, the first thing that you have to learn, know, discover is not discovered. There is this possibility, it happens. I am not saying everyone is like this. Because having learned lam-rim at the beginning you understand, you study very deep subjects but did not study lam-rim, because of that then after many extensive study did not know what is Dharma. You ask the question. There is this big mistake. I am talking about my own experience. I am not saying everyone is like this. I am talking from my experience, so definitely this happens. So realizing the definition of what is holy Dharma and worldly dharma, this clear recognition of the difference is so important. If you do not know that, you can cheat your whole life by yourself. With ignorance. As I mentioned in the teachings in the past, so many of you heard, I myself went to the monastery when I was 4 or 5, taken from my home, took initiation and so forth, but because I escaped few times from monastery to my home from my uncle who carves OM MANI PADME HUM on the rocks by the road, spent months carving, beautiful, then people go around, very wonderful, my first guru, then I was sent to Ru-o-ling, very dangerous, snow mountains, near Milarepa's place, very primitive, more than this side of Solo Khumbu, not intellectual people, was there 7 years, maybe came back one time, received initiation with my uncle who was a monk, every morning took 8 Mahayana precepts, memorized Padmasambhava prayers, all day long read scriptures, the Diamond Cutter Sutra read many times, I don't know how many, read for many months every day, of course, there is meal time 3 or 4 times, but when go out for pee-pee or kaka I distract myself and went around, the days were like that, anytime I could stop I stopped, then I played a little bit, so when my teachers went to the forest to cut trees for firewood I collected wood, where the branches come, twist, I put it in my pocket, then I lined up as if my lamas, symbolized, then I played music, cymbals, not actual reciting prayer, but some imitation, some chanting, not actual prayers, myself alone, there is no other children. There was at home, I was born in Tamil, I was sitting on the rock, I had one friend who was mute, could not speak, my everyday friend to play, maybe good heart, he was my daily playing friend, kind of like disciple, taking initiation, playing like that, sometimes doing pujas, serving food, sitting on field, put earth on stone and water, serving food, maybe serving food to the thousands of Sera Je monks, maybe came from there. Maybe there is some meaning that time playing. I think you play things you are interested in, maybe some preparation for the life. Then paramita texts, all those volumes, people asked to read, maybe Kangyur, so I was very naughty, so many big texts belong to monastery but I draw with black charcoal circles, belong to the monastery, I don't remember whether my teacher beat me or not, but I made many drawings, I was very often alone, playing, so made circles on the texts. I remember that. Then I was in Tibet three years I did puja, new year, pujas two or three days, then sometimes one day, but everyday I went to puja, Domo Geshe Rinpoche's monastery, business, bringing tomatoes, cups, and so forth from Shigatse, Bhutan nuts, rice, chilies, doing pujas, mostly protector pujas, Tara, then I came to Buxa, I studied little bit but not much like other monks, I painted and learned English in my own way like memorizing the words of Tibetan texts. One time I tried to memorize an entire dictionary. Later on the debate was coming good but then I was sick with TB, then changed into school, had to learn lot of different subjects, then stayed in Darjeeling for my help, then met Zina, was supposed to go to Shri Lanka, but it didn't happen, then Lama thought to go to Nepal, the place I was born, that was bird year, the year to make pilgrimage in Nepal. So many people from all over came to do pilgrimage, my family, my mother came to see me. Then went to Lawudo. The past life Lawudo lama, a ngagpa, not monk, came from Tibet across snow mountains with Nyingma lama who was expert in medicine, astrology, Nyingma teachings, one old lama, came together. Lived above Namche Bazaar in the cave where Padmasambhava came from Kunjung, behind Kunjung, backside mountain cave where Padmasambhava footprint and syllable AH. Came to Lawudo for short time, tea break, snack, just for short time to Lawudo cave, so kind of holy place. Then there was one Nyingma text, the previous life Lawudo lama's son returned all his things back to me. Before I left for Tibet at that time he told me he would return to me, but didn't do that at that time, but did later. He was extremely devoted to his guru, the lama

with whom Lawudo Lama came from Tibet, carried huge piles of luggage, ran everywhere, extremely devoted to the Lama, but he died a long time ago. So I went through all the texts, many handwritten, the monasteries did not have many texts, one text all the four traditions use, collection of Kadampa Geshe advice, at the beginning transforming the mind, Opening the Door of Dharma, that text, I think there are some other texts, Songtsen Gampo's teaching on OM MANI PADME HUM, the evolution of the world, benefits of the mantra, the Kadampa geshe advice, I was reading that while building the monastery in Lawudo, I was supposed to watch the workers but I was reading this text in the cave, when I went out to pee-pee they were not working, only talking, but I did not scream at them or kick them out. I was reading the text and I realized that, in Tibet I never read lam-rim, I was doing Lama Tsongkhapa Guru Yoga, at that time Tibet was taken by Chinese, my teacher gave me a commentary on Lama Tsongkhapa Guru Yoga, I read few pages but did not understand. So never read complete lam-rim and never received teachings. But I was reading this, so much talking about Dharma, so I looked back at my life, all the past, so many years, and I could not find any action that had become Dharma, even though three years going to homes doing pujas, memorizing texts, but could not find any Dharma, could not see any action that became Dharma, that was a huge shock, that was my own experience. I also heard those who have studied many years in monastery, debate, that person came to Bodhgaya for lam-rim teaching and found out after many years what Dharma is. I asked in Australia or Kopan, one abbot of Sera Je Monastery, very knowledge, unbelievable good heart, very dedicated, I asked what is Dharma? What is the holy Dharma? I asked what is worldly dharma? He mentioned playing football, playing with dice, like Tibetans do, they do some entertainment with money, gambling, these things are worldly dharmas in particular. I did not say anything but I was surprised only that example but not real definition, did not refer to attachment, evil thought of 8 worldly dharmas, just those things. Little bit like lay people play. Monks also play when they have holiday. But I didn't say much. Usually lay people in Tibet. Worldly dharma. It could be manifestation to me, pretend, could be. I was very surprised. I am saying is that this is the very first discovery, to know. If you do not know that, difference between holy Dharma and worldly dharma you can be in monastery where you hear Dharma every day, memorize, teachings, so much hearing, but the possibility is that you have no idea what is Dharma to practice and what is worldly dharma. That is a mistake due to not having learned lam-rim. In the monasteries unless you learn lam-rim yourself, there is no teaching on lam-rim only debate and philosophy, 5 major texts, no lam-rim is taught. But now in India due to kindness of His Holiness to be outside Tibet it is not like before in Tibet where for ordinary people cannot meet, but know different, His Holiness comes to monasteries in south India and gives teachings, Sera, Ganden, Drepung, on lam-rim and philosophy, then receive these. Other high lamas, Choden Rinpoche, Khensur Jampa Tegchok, gave teachings on lam-rim to a few hundred young monks. So there is now more chance to learn lam-rim, so I think this helps a lot, how to subdue the mind, practice Dharma, your mind to become the Dharma. Otherwise all your activities even though taught philosophy very deeply no action becomes Dharma in whole life. Also lay people living lay life no actions become Dharma even though doing prayers. Doesn't become Dharma. So doesn't become pure virtue. Even though actions appear to be religious, reciting mantra, prayers. So that means whole life activity become non-virtue, even meditation, prayer, religious activities, not only sleeping, eating, walking, doing job, all actions of life become worldly dharma, non-virtue because the motivation is always for happiness. Not knowing what is holy Dharma, all actions become non-virtue.

.. cows, the animals, they are attached to a bunch of grass, so attached to that. So they are grazing at precipices where there is danger to fall down. So attached to a few bunches of grass, so attached so then they try to go and eat that... so unable to get that, then they fall down. So like that the person who is looking for samsaric pleasure of this life, worldly pleasure, one who is seeking worldly pleasure is also like that, so attached. You run like that, you don't know the danger and you fall

down. This example is incredible. So what you are looking for is the happiness of this life. So then you are so attached to that then you look for that you work for that, but the action does not become dharma. The action only becomes worldly dharma, non virtue and result is rebirth in the lower realm. So like you fall down a cliff and die. So the attachment cheated, deceived the animal so they fall down. So like that you are totally cheated in your life by attachment. The result of your action is attachment is rebirth in lower realm. So if you have created good karma in the past, which brings result of happiness in this life then it happens and that merit is not destroyed by anger or heresy. If you have created merit in the past then it happens. But your action done with attachment all negative karma and rebirth in lower realm. So this example exactly the same you fall down.

So regarding mindfulness practice during the retreat, I thought to give some teaching today, just some to apply and, of course, it's not only during the retreat, but to practice training the mind all the time. So one who is seeking liberation, omniscience, this practitioner, this person, needs so many methods to purify the defilements and collect merits. Then the method to do that, the Omniscient One, the Buddha, is so skillful in the method and so compassionate. Even by the way, in every day life conduct, it is shown that you can collect unimaginable virtue. Your normal life conduct by the way. The Omniscient One has shown this for us who's heart is not developed. This means those who don't have bodhichitta, do not have lam-rim realizations, for them he showed these methods. This is basically from the sutra *Kon Tsek* in relation to mindfulness, and how your actions become Dharma in daily life conduct. So when you wake up in the morning, when you just wake up, think "May I achieve enlightenment for all sentient beings." So praying like that to achieve bodhichitta. Of course there is the motivation for your life, dedicating your life for sentient beings. There are wonderful prayers in ... just to give you some idea to start the practice. When you put on clothes, this is from the sutra, then think "May all sentient beings wear the clothes of shyness and shame." Why shy happens is because you made a mistake. So it is due to your own mistakes. Shame is by the reasoning of others "I should not do that or I should not engage this negative karma because the buddhas and bodhisattvas will see and be displeased, so I should not do that. If I do that, others will criticize and think bad." So that's the reason in terms of others who tell you not to do that. May all sentient beings wear the clothing of shyness and shame. But that is from the sutra. Then, of course, here you are practicing tantra, Mahayana, Vajrayana. You generate yourself as Chenrezig, yourself as the guru Chenrezig. Not only thinking Chenrezig, yourself as the guru in the aspect of Chenrezig. Then offering divine scarf. For the benefit of sentient beings to liberate them from the oceans of samsaric suffering I am going to offer divine dress to guru Chenrezig. That's wonderful. Then while you are offering, the essence of offering is bliss, generating the experience of bliss. Extraordinary. So you see that essence that is wonderful. So, of course, somebody who has not received initiation, does not practice tantra, of course can do both ... So when you think guru, you make the offering of garments so you collect far more greater merit. Having made the offering to numberless buddhas, Dharma, stupas, scriptures, numberless universes, whichever universe, so you are making offerings to all of them. The merit is unbelievable but compared to making offering to the guru, all those merits when you make offering to the guru, yourself as guru, then after you make offering, even putting on a hat or socks or even one dress, so offering to the guru is the most high extensive merit. Having made numberless offerings to the buddhas, scriptures, stupas, you collect numberless merits but still very small compared to offering to the guru. The tantra way if you are using that, wow, it is most amazing, you become so much closer to enlightenment. Then when you tie a belt do so with mindfulness practice, thinking "May all the sentient beings' mental continuum be bound by the higher trainings, the higher training in morality, in concentration, and in wisdom." When you tie a belt that's what you say, and when you release the belt "May sentient beings be free from the bindings of delusion and karma."

So this is mindfulness practice, okay. So these mindfulness practice, that normally you hear in many Vipassana meditation practices... when walking I am walking, when eating, I am eating, so like that. There is no lam-rim at all within that. What I bring up is this example, stealing from a bank by

worldly people. You have to be well equipped, to have all the tools to open the door. You can be a silly person and break the door with hammers etc. but then they come and catch you. So you can do a very silly robbery or you can be very professional. Do at the right time, time is very important – while they are having deep sleep, lights off, when they are out partying, at the beach. So the time is very important, the right time. Then all the skills, you need a lot of skills. You need a lot of intelligence. So anyway, but they know they are stealing, “I am going to steal,” they know that. They know you have to be one hundred percent equipped, skilled, and intelligent to be successful. So they know this, they know “I am stealing,” but yet they have mindfulness. However, that does not stop the negative karma. If you do not have lam-rim in the mindfulness, it is sleeping. This is what I think they need: lam-rim, guru devotion, renunciation, even if no tantra. So at Kopan November Course we try to do a few times walking meditation but always with lam-rim. They come all the way from the United States, unbelievable expense, to walk over the highest mountains, Solo Khumbu, just walking. Sometimes happens, sometimes doesn’t happen, but good to do with lam-rim. When leaving from home, walk with renunciation, and when come back do so with bodhichitta. Or go with dependent arising, and come back with emptiness. Just with lam-rim it is amazing what you can do. So you can do the walking with lam-rim, so becomes very meaningful and your mind is at peace during that time because it is protected when in lam-rim from superstitious thoughts and delusion arising, anger, jealousy, pride. So that’s why you need mindfulness and peace, inner happiness and joy. Bodhichitta not only inner peace but joy. Then emptiness, no delusions, inner peace and happiness, mind is totally free from disturbing superstitious thoughts. So like that okay. Then I stop there.

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When you go to bed when you lay down, then “May all sentient beings achieve the dharmakaya of the buddhas.”

So that doesn’t depend on receiving initiation, anybody can do that. So here since you have received the initiation, here you visualize the mandala, Chenrezig, then absorb yourself as Chenrezig then absorb the syllable Hrih, then syllable Hrih dissolves from the bottom up. So Hrih absorbed. Then non-objectifying, there is nothing left.

Then it becomes like the different colors. The Tibetan word *’ja* doesn’t mean rainbow, it is not like that. *’ja* means the clouds of different colors, they can be pure but also can be different colors. So it disappears, nothing left. Then think that it becomes empty by nature. Empty by nature. What is believed by ignorance is that the real I is meditating, the real I is doing the meditation, not that. So it totally becomes empty, colors disappear, gradually absorbed up and there is nothing left. That is ordinary emptiness. Lama Tsongkhapa says in the *Prayer of the Beginning and the End...* This prayer is so good. Lama Yeshe usually recited this prayer, it is so good. So there it talks about ordinary emptiness. I do not remember it now. Now empty by nature but believed, apprehended, by ignorance as reality. What wisdom sees is emptiness of the real I or of real space. I guess you can choose either the real I or the real space. What wisdom sees is the emptiness of that, the total non-existence of that, the ultimate reality. The view of the ignorance, you see, is that the real space appearing from there exists from its own side or exists by its own nature and believes this is the nature, the reality. What is believed by ignorance as true is empty by nature. The point is that ignorance believes it is truth, reality. But in the view of wisdom there is total non-existence, totally non-existent. The view of emptiness of that is totally opposite to what ignorance believes. So meditate on that. Then you place the mind on that. While you meditate on this fall asleep. If you are unable to meditate on that, then try to go to bed with devotion to the deity, guru, and with compassion for all sentient beings. Then when you go to sleep all becomes virtue.

When you feel repentance for negative karmas that's virtue. When you feel repentance that you made offering to monastery, to the guru, to the sangha, to the Dharma, to projects, if you make offering and then you feel regret "I shouldn't have done that," then that regret is non-virtue. So then you see, if you make charity to sentient beings and then you feel regret later "I should not have done that," then that is non-virtue. On the other hand, if you did not practice charity because of miserliness but later on you recognized this. Miserliness is the main obstacle to fulfilling your wishes for happiness. So if you feel regret because out of miserliness you did not do the practice of giving, then here the repentance is virtue. So these are four things, gross minds, that can become virtue or non-virtue. So here, if sleeping like this, no matter how many hours you sleep, it becomes virtue. Falling asleep in emptiness, sleeping in non-creativity, sleeping while your mind is in the state of emptiness, non-creativity, or with devotion to the guru deity. Sleeping yoga in the state of creativity. So we stop there. This is the mindfulness we should practice. Not only during the session and reciting here. Mindfulness always dedicated for sentient beings. For example, when you are washing your mouth or washing, then think that you are purifying the defilements of sentient beings, the obscurations of all sentient beings. So everything in this sutra is focused on sentient beings. So it is an unbelievably wonderful practice. Keep the mind in bodhichitta.

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I forgot the session. Normally we do not have time to do this wonderful Chenrezig retreat, 600,000 OM MANI PADME HUM. His Holiness mentioned many times OM MANI PADME HUM, no HRIH at the end.

I will check the number of syllables. If more than 50, then you can relax. If more than 30 or 35, I will check but I think only 20,000 times. If you are going to do the retreat with the long mantra... For Tibetans very long mantra is unknown, whereas very long one is the most known among the Chinese. Maybe OM MANI PADME HUM but usually people chant the longest mantra. So they chant this many times a day, this is unbelievable, it has many pages of benefit. Popular among Chinese people. It is in the Tibetan text, half of the text is about the benefits of the mantra, so most amazing. So they explain that. So during retreat recite 600,000 OM MANI PADME HUM or 40,000 OM DHARA DHARA, and do fire puja to complete the retreat after doing the 600,000 retreat or the 40,000. If one can complete good, but if somebody doesn't have time to complete the 600,000 because short of time, he can finish the long mantra 40,000 times then do the fire puja, whereby it becomes nearing retreat or enabling action retreat. So becomes that, but then 100 million OM MANI PADME HUM to do that need many people to recite that. So the more people that recite that then finish quicker. So maybe you can achieve enlightenment before finish retreat!

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We will do the front generation. If you chant OM MANI PADME HUM maybe don't need to do the sadhana four times, just do one sadhana in the morning. But as a retreat, enabling action retreat, then you need to do the sadhana at the beginning of each session. Even the highest tantra, you do the long sadhana in the morning and in the other sessions you do the short sadhana, like the short Yamantaka sadhana which has the dharmakaya, sambhogakaya, nirmanakaya meditation. If it doesn't have the three kayas it does not fulfill the retreat. In the generation stage that is the most important meditation. So the short sadhana should have meditation on the three kayas. However, lower tantra does not have three kayas meditation, but each session should begin with the sadhana.

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So we did not do this this morning, holding the samaya of the lotus race: “I offer myself completely all the time to all the buddhas and bodhisattvas abiding in the 10 directions until enlightenment is achieved. Please buddhas and bodhisattvas accept me and grant me the peerless attainment.”

Not only oneself has been experiencing the general sufferings and particular sufferings of the lower realms, but also all other sentient beings. All hell beings, hungry ghosts, animals, human beings, suras and asuras have been experiencing the general sufferings and particular sufferings of the three lower realms from beginningless rebirths. Now, to liberate the numberless hell beings from the oceans of samsaric suffering and their cause, to liberate the numberless hungry ghosts, animals, human beings, suras and asuras, from the oceans of samsaric sufferings and their causes, I go for refuge to the Buddha, Dharma, Sangha with my whole heart.

When think of the meaning of “transmigratory being” it means under the complete control of karma and delusions.

Usually recite this prayer while standing and prostrating during the Nyung Ne.

As I mentioned already, in the organization FPMT, the rejoicing part also in Guru Puja when do other pujas, Tara or Medicine Buddha, stop at the rejoicing part and do meditation on rejoicing. The practice of rejoicing is the easy one but it collects skies of merit, extensive merits, by rejoicing, in each second when you rejoice, your own three time merits and those of others, each time when you do those. May I be able to collect the merit collected by the numberless sentient beings, buddhas, and bodhisattvas for the benefit of each and every sentient being.

When requesting to turn the Dharma wheel, then offer golden Dharma chakra with 1000 spokes, visualize and offer, when request to have stable life for eons, then guru’s nirmanakaya in ordinary aspect showing, requesting to have stable life, abide for many eons, offer a golden throne with double vajra in front upraised by snow lions.

Samsaric pleasures are one of the sufferings, this means pure happiness, ultimate happiness, uncontaminated happiness, the happiness of liberation and enlightenment, great liberation. Praying for sentient beings to not be separated from this.

The merit field went back to their home. I’m joking, went back to emptiness. His Holiness advised when doing Yamantaka sadhana if you do mantra at end it is more suitable for meditation. Oneself and the meditational deity and all phenomena become one taste in the nature of emptiness.

I don’t know but they say that music played for the empowering buddhas, in highest yoga I didn’t see it. So I haven’t checked or seen with someone who knows exactly how to do Nyung Ne, but in highest yoga tantra, do not play music here.

Just very short, focus, on oneself as 1000 Arm Chenrezig. All this appeared as truly existent, something real, but is like dream, in dream everything appears as real, existing from its own side, but it is not true at all. Here exactly same, appears as truly existent but is not true at all, total hallucination, so meditate on the meaning of hallucination. There is no such thing in reality. What exists is what is merely imputed by the mind. so meditate on oneself as dependent arising.

So what you do at that time, it is good to recite om a aa I ii, the heart of dependent arising, according to the instructions of Nagarjuna so it becomes very powerful, it gives you quick success. I’m saying this for tomorrow that at the end of the mantra it is good to do that. Now offer tormas to Chenrezig.

Visualize Chenrezig is in the center surrounded by the four dhyani buddhas. We bless the front generation offerings and the tormas, just to make short.

Rupa is like this, in highest yoga tantra, mirror. There is a story that someone offered a mirror to Buddha and by making prayer for realization attained enlightenment.

The five desirable objects, then now the actual offering.

Then the requesting prayer.

Tomorrow there should be jars, at least one, during the blessing so that we can spread it on the road around so the pretas and spirits we cannot see who are like forest, so we sprinkle the water around seems they get unbelievable benefit, purify their negative karma. So what happened is that usually my visualization is very bad, my visualization is not good so don't view the water as important, but we were doing Chenrezig meditation in Taiwan, maybe good to hear because when doing Nyung Ne take care of the water which has great power for spirits, sick people who are dying, it purifies their negative karma, so in Taiwan I did the protector outside before retreat, made tormas offering, when do retreat it is not like people cannot come inside, you cannot go outside, there was a girl into whom a naga had entered, so what happened was that the girl was coming to see me so the naga, shape of body is like a fish, usually drawn like that, so the girl was coming up but could not spread the two legs because of the naga, she asked me to take refuge, I did that. When the water passed, she said that she drank a bit and so many pretas, like forest, outside, she explained that she was trying to come inside but the protector kicked her out, with his feet, so she had pain, but she had karma to come inside although protector tried to kick her out, so I was very interested to find out more information, but she said that she didn't talk because the naga said that it only had very short time to practice, the naga was talking, so she said that she did not waste time. What I did is that I made three buckets of blessed water in my house, then I asked one nun to bring her, one very good nun to take the water out to sprinkle in the evening time, she was scared to go out so I asked the man who was friend of the girl, so he scattered it over a monastery, so it was unbelievable. The naga outside like forest, there were three monks, one without head, one without arms, but naga imperfect body like that, so definitely visualizing deity purifies negative karma. I think whether we have good visualization or not, Chenrezig in reality is blessing the water. Therefore, should not think water is just ordinary water, treat it like that, when do Nyung Ne keep the water and give it to people who are sick or put it in the ocean to purify numberless sentient beings in the water, or sprinkle it on the road, in this way numberless sentient beings negative karma gets purified, can recite the mantra nama sarva tathagata... purifies. Give to the sick, to the dying.

When you drink the water, do so three times.

Here the concentration absorbs into the mandala, the front generation mandala. I made a mistake, jumped to a conclusion, but here absorb into the mandala deities, painted mandala, abide in that, then please grant freedom from sickness, long life, and so forth.

Oneself is one face, two arm Chenrezig, marked with OM AH HUM, engage in break time activities with divine pride.

There is a question of time. We start late, long break, so need to do more explanation so retreat can be more fruitful, not just reciting sadhana, something meaningful, we do not have freedom over the time, hard to find time, so since you gave time to come here, to make it most effective and beneficial for oneself and all sentient beings, that also includes your family, the way to benefit them through Dharma, any sentient being, that is the reason why today to get more understanding, to get more practice. the other thing is that those who are, the 100 million OM MANI PADME HUM we

offer to His Holiness the Dalai Lama when he comes to Paris, we will present him with a letter from the group here, we will offer our merits for his long life and success of all his activities, the purpose of the retreat is to actualize the truth for Tibet as quickly as possible, no question also for the rest of the world, so that would be good. In Tibet, Nepal, India so many things happen but if in the West we can do 100 million OM MANI PADME HUMs it would be an incredible blessing, never happened before, never happened in France before, most meaningful thing. Some people who like to recite every day some number can make a vow to say some mantras toward the 100 million, “I am going to say this many thousand or tens of thousands.” You can do this whether during retreat or when you leave, or at the end. You can do also during retreat, but those who are going away can promise to recite this many mantras so that we can get 100 million OM MANI PADME HUMs done. In case you do not finish before you leave, you can do this, “I am going to recite this much.” Thank you.